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Message of Nuremburg

Mrs. Catherine F. Lindsay Interprets the Artistic, Architectural
and Antiquarian Collection of Ancient German City
as Prophecy of the Religion That is to Be.

An Issue Not to be Evaded

Editorial Discussion of One of Many Signs that Disciples Are
Being Brought Face to Face with First Principles

At Henry Drummond's Grave

By Charles Clayton Morrison

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

An Issue Not to be Evaded

The Disciples' Duty to Conform Practice to Plea

In the Christian-Evangelist of August 18 a writer expresses with intimate frankness the pain of his heart in the consciousness that there is a paradox at the center of his ministry. The false position in which he constantly finds himself—pleading for the union of all Christians and yet hindered in the practice of union—has compelled him to speak out. It was not until recently that he realized his thoughts were unstable as to the conventional practice of the Disciples. But new light has broken in upon his mind through the contemplation of the indisputable Christian character of the members of other churches. In the following paragraph he states the gist of his reflections:

If the life of the baptized [immersed] gives proof of the forgiveness and the indwelling presence of God, does not the life of the unbaptized [unimmersed] too? And if God has forgiven and dwells within our unbaptized [unimmersed] brother, should we insist upon any additional test of fellowship? If God receives and blesses these thousands daily, should we reject them? Alexander Campbell said, "I dare not be a party man for these reasons (1) . . . (2) Because no party will receive into communion all whom God would receive into heaven." But to my mind, a congregation that excludes unbaptized [unimmersed] people bearing the fruits of the Spirit excludes those whom God receives. This conclusion is forced upon me until I am able to see that it is unreasonable. My congregation does not know that I feel thus, nor do I want them to know now. I prefer to wait for more light upon this whole matter.

He has been studying afresh the ministry of Jesus, and feels how incongruous the themes of much of our preaching would be in the mouth of the Master.

If our Lord stood in the pulpit of today, limited as we frail, human ministers are limited, what course would he pursue? Would he preach a sermon or two on baptism, showing that the only proper form is immersion (that the unimmersed are unbaptized, that baptism is for the forgiveness of sins, that the unbaptized may not be forgiven), that it is linked inseparably with the promise of salvation (that those only sprinkled may miss heaven), that the word of God demands conformity in this point, regardless of the strife it engenders? From all the tremendous problems (political, social, individual) that confront the church, would he turn and call upon the church to confront this question of baptism? What would he say? What would he do? What should I say and do? I can not answer these questions for myself; I dare not try to answer them for others. But every man must think. These thoughts are forced upon me. Before long I shall be compelled to a decision, and whatever that decision be I must speak and act accordingly. Being a minister in a Christian church, I could not keep my convictions private if I would. I am too often consulted upon this subject by members of my own congregation and by others as well.

Following this article an unsigned contributor makes reply. What he is replying to it is hard to say. Certainly he misses the essential point raised by the first writer as far as if he had turned and aimed in the opposite direction. Like most of the replies to the statements of this paradox by honest and burdened Disciples he resorts to a lengthy repetition of our history, beginning a hundred years ago, and recounts our great achievements and our present strength. This sort of sectarian jingoism, however, is not an answer to the profound problem with which the distressed contributor (and, we might add, a host of others like him), is struggling.

The signs are multiplying daily that the editors of our newspapers will have to face this question squarely. Hitherto it has not been faced squarely, either by the conservative or the liberal wing of the Disciples. We do not regard the statement in the first paragraph quoted above as a full or adequate statement of the contradiction in the customary practice of some Disciples of Christ, but it at least presents one aspect of the paradox with great lucidity.

In looking through the alleged "reply" to the position advanced

in the article from which we are quoting our eye is caught by a paragraph containing three questions which we are at a loss whether to characterize as purblind or just naive. They are worth examination anyhow. The paragraph is as follows:

Is not all the divergence of practice [in the administration of baptism] due to misunderstanding of our Lord's will? If all today understood the will of the Lord alike, is there any doubt what the practice concerning baptism would be? And is it not the declared mission of the Disciples of Christ to bring the Christian world to that common understanding of our Master's will which will lead to our common doing of the same?

The first two questions deal with what ought to be axioms in the baptismal controversy, but unfortunately are not. The implication in most of the literature and preaching on this theme is that those who practice immersion only, are more loyal to Christ than those who practice affusion.

A negative answer to the second question above ought to result in the revision of a good many sermons on the Lordship of Christ. It is a simple impertinence to assume that Baptists are more loyal to Christ's authority than are Presbyterians. They simply differ in their understanding of what the will of Christ is, that is all.

As to the third question, there remains yet much to be said. We must be content just here with but a word or two. If the question were taken out of its context there could be but one answer to it, and that the one the writer intends shall be given. But in sequence with question one and two it cannot but receive a negative answer from those who know the primal impulses of the Disciples and the great ideals of our history.

It is not the mission of the Disciples of Christ to bring the Christian world to a common understanding of our Master's will with respect to the administration of baptism, or with respect to any other item of biblical interpretation out of which creeds are made and over which the church is divided into sects. Question number three describes the Baptist denomination, not the Disciples of Christ.

It is the mission of the Disciples of Christ to bring the Christian world to a common understanding of our Lord's will with respect to the unity of his church, to such an understanding as will impel all Christians to the real practice of union.

The Disciples believe that our Lord's supreme commandment is found in his prayer for the unity of his followers. They believe that among many evangelical bodies there is today a common ground of agreement upon which, as a basis, union may be established without violating the conscience of any. Instead of its being the mission of the Disciples to establish a certain understanding of baptism as a means to union, it is their mission to plead for the practice of union despite our creedal differences on baptism or predestination or any other question of Scripture interpretation.

Christian union is a long way off if it has to wait until the baptismal dogma is settled on the field of controversy. The one and only distinctive note in the message of the Disciples of Christ is that our differences over dogmas ought not and need not stand in the way of the union of Christ's people. The Disciples are the only people in the world organized for the especial purpose of saying that and proposing to live up to it in their practice.

Even our differences over the baptismal dogma, the Disciples say, present no insuperable barrier to union. We do not need to postpone union pending the settlement of the baptismal controversy any more than we need to postpone union pending the settlement of the Calvinistic controversy or the Trinitarian controversy.

These controversies will continue so long as men have a conscience upon one side or the other, but it is the supreme will of Christ, the Disciples say, that they be continued, if at all, within a united church.

Chapters from A Travel Journal

At Henry Drummond's Grave

Our trip through the Trossachs and the beautiful Scottish lake region, made famous to readers of English literature in Scott's story of Rob Roy, brought us toward evening to Stirling, where we were planning to spend the night, going on in the morning to Edinburgh in time for the opening session of the Missionary Conference that afternoon. Stirling proved to be an intensely interesting place. The long twilight in Scotland at this time of year would give us until after ten o'clock to look about the town. We made first of all for the old castle at the top of the long steep hill on the side of which the town is builded. Whether because of its intrinsic points of interest, or because it was the first castle we had visited, or simply because the guide was one of the best we had met with in all our trip, the impression remains with us that Stirling Castle was by far the most interesting of the score of venerable castles we visited throughout England and Scotland.

Here was the coveted point of vantage held alternately by the Scotch and English in the intermittent warfare of the days before both kingdoms passed under a single crown. In its broad esplanade stands a grand statue of Robert Bruce, and from the wall one can see the field of Bannockburn where Bruce in 1311 gained his decisive victory over the forces of England. The far-stretching plain, clothed as it was that evening in the golden glow of a wonderful sunset, and backed up in the distance by mighty Ben Lomond, Ben Venue, Ben Ledi and Ben Vorlich, left on our minds a landscape impression least likely to be effaced of all the glorious views of our trip.

Leaving the castle we gained admission to the old Greyfriar's church a little way down the hill and coming out we strolled each according to his own whim through the park-like cemetery stretching up the hill almost to the castle. I had no notion of finding any grave of particular interest and was remaining in the place more for the enjoyment of the landscape than for communion with the spirits of the great dead. Moving toward the church in the direction of the exit gate I happened to descry the name DRUMMOND on a stone, and, looking carefully, made out that it was a simple monument to none other than the world-beloved author of "The Greatest Thing in the World."

A hush fell upon my soul. I was more grateful to see this simple slab than the heroic statue of Bruce or the great monument to William Wallace yonder on another hill, more grateful to behold this spot of earth than the landscape which had fascinated my eyes for the past two hours. For this man more than any other stood to me as the symbol of my spiritual experience in the most strategic period of my life. The past twenty years stood before me in vivid panorama. My early ministry, dealing, as I see it now, with an aspect of life too far beyond the reach of my callow experience to be real, was fertilized by his exposition of the Thirteenth of First Corinthians. How my hand inevitably reached for "Natural Law in the Spiritual World" when the early sermon-making process went hard! It seems to me now that what life, what flesh and blood, my early sermons had, they got from these two books more than from the Bible. For, I must confess, the Bible was not revealed to me as a Book of Life until some years later. I thought of it as a book of law, divided into "dispensations," and I defended its authority and "inspiration" with much ambitious logic. Only as life deepened and I came to feel the need of the Bible in my own soul did I come to realize that it was my business as a preacher to communicate to others the life I myself was able to draw from the Scriptures. So I always think that Drummond saved me in those embryonic years from a wholly lifeless ministry.

But perhaps I exaggerate. One is prone to be unjust to one's earlier self and it may be so in my case. There was one point, however, at which the mind of Henry Drummond touched my own with an influence so vivid and gracious that, as I stood there at his recent grave among those weather-born tomb-stones, I recalled it with indisputable clearness.

After two years of preaching I entered college a sub-freshman. I brought with me a fair intellectual stock, consisting mainly of a thorough knowledge of the Disciples' theology and a finished system of the universe! During my entire college course I preached on Sundays in a town not far away. It was the custom of the churches of that county to hold a "basket meeting" at the county seat sometime in the early fall, and in my Sophomore year I was asked to preach the Sunday evening sermon on this annual occasion.

I carefully prepared a sermon on the Dignity of Man, taking my text from the first chapter of Genesis. It must have occupied a good hour in its delivery and more than half of the time I spent on a single one of the divisions of the sermon, viz., the dignity of man's origin. I was delivering a diatribe against the evolutionary theory of man's origin and defending, as I conceived it, the notion of his divine origin. The Scriptures, of course, I arrayed against Darwin, and sought to show that evolution robbed man of his essential dignity.

Next day on returning to the college, I met my best friend on the campus, a man who is today one of the most efficient pastors and preachers among the Disciples, and, as our Monday custom was we exchanged our preaching experiences of the day before. After I had set forth the outline of my sermon and had dwelt at some length on the section which had mainly occupied me in the evening's presentation he asked, rather irrelevantly, I thought,

"By the way, Morrison, have you ever read much on Evolution?"

"O yes," I replied, confidently,

"What have you read?"

"Well, I've read—but for the life of me I could not think of any significant book or treatise on the subject I had ever read. He interrupted my reflection.

"Have you ever read the 'Origin of Species' or the 'Descent of Man?'"

"No," I admitted, "I have not." And yet I had said quite a bit about these books in my sermon, all in condemnation, of course.

"Have you read Fiske on The Dignity of Man?"

"N-no," I replied, and I felt that a book of that title would have aided me greatly in the preparation of a sermon on the same theme. My friend was not ungentle with me. Yet, in a tactful way, he got me to confess that I had never read anything authoritative on evolution, but had simply formed my judgment on the basis of religious newspapers I had read and sermons I had heard and a certain book on "Christian Evidences" we had used together as a text book.

"Now, look here," he said finally, "you ought not preach that kind of a sermon without reading at least one book on the other side. It isn't candid, not to say honest."

"But the case against evolution is closed," I said, "and I do not wish to waste my time in reading atheistic books."

"You have no right to pronounce them atheistic until you have given them a fair reading," was his reply. He overcame my doggedness and won my consent to read the book he would select for me. Next day he brought me Professor Drummond's "The Ascent of Man." It had only recently been printed and was at the moment being widely discussed by preachers and the newspapers.

I took the book home and devoured it in three days. I neglected my lessons during that time. The book opened a new world to me. It presented to me the possibility of believing in the scientific doctrine of evolution and in God, too—possibility I had not entertained before. It brought me many problems. It started my mind on a course of thought which was accompanied by much pain for a year or more, but which ended in a new faith, deeper and firmer, as it was richer, for having found God in his work and world without losing Him from his word.

The anguish of that year I can never tell. I used to lie awake at night wondering if I should become an "infidel," or if not an "infidel," a Unitarian. I read everything I could get my hands on bearing upon the modern view of the world. I was much impressed with Benjamin Kidd's "Social Evolution," a "critical" review of which I wrote for a club to which I belonged. I came upon the withered manuscript of it before leaving home for Edinburgh and it revived the struggle of that period of my college life. But there were two things that saved me to my evangelical faith.

One was my Sunday appointment to preach. I didn't want to preach. My mind was in chaos. I used to look with envy at the students who had enough money to go to school without working. I had none. It was preach or give up college. I am glad now I had to preach. I tried to be honest, but I kept my doubts in the background. Nobody knew I was struggling. Fortunately, there was a newly founded Unitarian church in the town. Involuntarily I found myself taking a critical view of the doctrines of this church. I preached much against them. And when they would charge us with standing for the more crass doctrines of orthodoxy, I found my chance to deny that these crass views were essential to Christianity.

So a constructive process was going on in my mind. With the Unitarians as a foil I was rebuilding my own faith and, perhaps, liberating my church from some of its traditions. I feel quite sure that if the Unitarians hadn't been there my ministry would have been destructive and whining. I would have talked more about my doubts than my faith.

I have often thanked God for that one Unitarian church, at least!

The other saving influence in my experience was Drummond himself. He had introduced me to the new world, and he made my faith feel at home there. I came back to his books again and again. The two principles in his "Ascent of Man" that were full of spiritual suggestion to me were the struggle for the life of others which he found in nature as well as the struggle for life, and the idea of Involution with which he met the charge that Evolution was atheistic. There is nothing evolved that is not first involved, he said. And if all this world of beauty and love and self-sacrifice and moral ideals has been evolved it was first of all folded into the cosmic order by some rational and spiritual being. If I had the book by me now I should like to set down in this, my travel journal, a great paragraph or two which sent a shaft of light into my unaccustomed mind.

But quite as much as by what he said in his books, Drummond's own personal faith was my stay and support when arguments failed. It is strange how much our faith is based upon somebody else's faith! Henry Drummond always seemed to me a holy man. He was my ideal Christian before I knew him as a "heretic." I had known his life-story, his wonderful evangelistic power, his great love for the sinful, his illimitable faith in men's possibilities of recovery with the help of Christ. And when my faith wavered before some argument, my heart would say, "But there's Drummond; he believes!" and somehow I could not get my consent to make denial.

It seems a long time since then. Much water has flowed under the bridges since "The Ascent of Man" was published. I have come to think of evolution not so much in terms of biology as of logic, now. This scientific conception of the world dominates all modern thinking. Children in the lower grades are being trained to think in the terms of development, of evolution, today, as well as the youth in the university. Happily those scholars who stand in relation to troubled young men similar to that in which Drummond stood to me, are a great host. I suppose that Drummond will not be written down in the impartial history of thought as a philosopher of the first rank. But in the history of my thought he is first, for he did in me what Copernicus did in the solar system and Kant in psychology—he turned the world inside out, which is to say he turned it right side out and right side in.

CHARLES CLAYTON MORRISON.

Should Children Be "Seen and Not Heard"?

How often have mothers in admonishing their children to be "polite" in the presence of company, repeated the dictum that "children should be seen and not heard"? This, of course, was in the interest of the adult, for it was felt that what the child might have to say would not be interesting to "grown ups"—and possibly too, sometimes because the child might not always be discreet regarding the things which should be told outside the family circle.

But suppose now, we think of the dictum from the standpoint of the child's interests, is it a policy that makes for the development of the child? The child has ideas which to him, at least, are new and interesting. These he must suppress because he is a child. This tends to passivity, and may give a direction to the disposition which will not be overcome during life. A professor of Mathematics in one of the larger State Universities of America admitted to a close personal friend—a teacher of Psychology—that he was never at ease when at any social gathering, that it was difficult for him to enter into the spirit of the company and participate in the conversation. To this man of culture this was one of the greatest embarrassments. He explained it by the fact that his parents had rigidly enforced the principle expressed in the words, "children should be seen and not heard." "As the twig is bent so is the tree inclined."

There is need that the child should find time for normal expression of feelings and ideas. This habit of ready and easy expression of oneself becomes an asset of greatest value in social and business life. Parents might do much toward helping their children to form such habits by talking more frequently of things which are of interest to children, and by talking with their children.

Favorite Verses in the Twelfth Chapter of Romans

It is the living body that is to be offered to God in sacrifice. One who tries to do the work of a day in its day can appreciate what the apostle had in mind. The bodily life as such is unworthy of man but the body made strong by proper care and trained for service is a most precious offering to God. Misunderstanding the character of God, men in ancient times laid their children on the altar of burnt-offering. Other men have neglected the body and treated it as an enemy of true religion. They have thought unkempt hair and dirty faces were evidences of exceptional piety. Nervous disorders are the basis of much that is called zeal nowadays. God calls us to serve and for service we need strength of body as well as of mind and heart.

The controversy between the conformists and the non-conformists is as old as the race. No man belongs wholly to either of the parties. The radical in religion may be conservative in politics or he may be radical in theology and a stickler for ecclesiastical order. Paul was a non-conformist in so far as the dominant religion of his day was concerned. He broke with Phariseism. He was against the prevailing type of religious thought in the Roman world. He was also a radical in the moral realm. The customs of the society of his day were not binding on him. He went forth with an ideal which he gained from Christ and whatever was inconsistent with that ideal met his opposition. Transformation was his aim. The world of material things is good or bad according to the mind that thinks it.

Humility is a virtue we like in others. We do not, however, see it in others even when they possess it in a large measure. The humble man is apt to be the one who does as we wish him to do. The Roman Catholic feels that one who rejects the authority of his church is arrogant, opinionated, irreverent. To the Protestant, on the other hand, the claims of the Catholic are monstrous. He cannot understand how a sane man can submit to them for a moment without stultifying himself. Humility is shown by loyalty to truth and right. The humble man feels that he has no choice, that he must obey God rather than man, and he must honor God by using his own intelligence in the discovery of duty. The proud man boasts of his feathers, of the favors that have been shown to him by the great. The humble man puts the emphasis upon service.

Originality is a desirable possession provided it can be put to some use. Many a person who thinks he is original, that he is a great man whom the foolish world is incapable of estimating at his worth, is merely a being so oddly constructed that he does not fit into any corner of society. Many another who holds himself aloof from the common herd differs from the common man only in his lack of courage to meet the care and discouragement of daily toil. A man of worth fits in somewhere. The Cains and the Ishmaelites have no contribution to the common fund that entitles them to be held in reverence. We are all members of the one body. We must learn to respect the individuality of every member. Each must rejoice in his own work and feel that in the sight of God it is a great importance. And each must feel his dependence upon his brother. Thus will come the sense of unity.

"Let love be without hypocrisy." This text is amplified in the verses that follow. It is love that abhors evil, for love seeks to give every human being a chance to live a complete life of fellowship with God and evil is an undue limitation of life. Love prompts to diligence in business. Laziness and carelessness do not dwell in the same house with love. Laborers slight their work, merchants sell shoddy goods; farmers put rocks in the wagon with the corn, housewives sell bad butter because they are selfish and do not care what harm they do to buyers. Love gives more to the saints than food and clothing; it gives itself. It takes a large minded view of personal injuries. It considers the one who inflicts the injury as well as itself. It keeps a man from making a fool of himself just because he has suffered wrong or there is another fool in his neighborhood.

*Midweek Service, September 7.

Commenting upon the great Knights Templar conclave, held recently in Chicago, The Interior makes a lefthanded thrust at those who fault Christianity because there are hypocrites in the church. It points out the Masonic requirements that a Knight shall make profession of belief in Christ and take a vow of loyalty

to his service more explicit than most churches impose on communicants. "If, therefore, Templar ideals were lived up to in thorough honor and seriousness, its membership would be a body as devout in life and circumspect in conduct as any church organization in the world. To high-minded men within the order it must be a grief that the order does not, in fact, enjoy with the general public, any such religious repute as would correspond to the character of its ritual or the prominence of the cross among its emblems. The city of Chicago, preparing for the present triennial conclave of the knights, manifestly did not look forward to a Christian convention, but rather to a jolly good time of hale fellows well met. The saloons must have expected to find a considerable proportion of the convivial among the Masonic visitors, for they were early in covering their street fronts with lavish decorations of Templar colors and flaring signs of welcome to the sir knight. Churches have superabundant shortcomings to confess and many hypocritical members to take shame for. But they have never yet been reduced to the humiliation of seeing saloons decorated in honor of their General Conferences and General Assemblies. Why should the Knights Templar suffer such dubious compliments? Are there not in the order many men who care enough for consistency to make a try at getting the pretensions and the performances of their order into nearer relation? It would be a crusade better than any in which the mediaeval Templars ever fought, if there could be set afoot a revival that should lift all sir knights from a ritualistic to a real enlistment in the cause of the cross."

The resignation of Dean Chas. A. Lockhart from the College of the Bible of Christian University, Canton, Mo., brought regret to friends of that institution both within the student body and faculty and throughout the state. Mr. Lockhart has been guided in his teaching and administration by the highest ideals. It is well known that the Canton school is among our more progressive institutions, having on its faculty besides President Johann, a number of teachers of safe, but progressive principles. Compensation and reassurance, following Dean Lockhart's withdrawal, comes with the announcement that the deanship has been extended to Rev. H. B. Robison, Ph.D., of Mobile, Ala. Dr. Robison is admirably fitted both by temperament and training for just this work. He is a graduate of the New Testament department of the University of Chicago Divinity School, receiving his degree of Ph.D. some three years ago. Since then he has been pastor in El Paso, Texas, and had but recently taken the church at Mobile. Few men among the Disciples have a richer scholarship in the New Testament than he. Canton is to be congratulated. And Dr. Robison is to be congratulated upon the opportunity for doing the kind of work to which both his thorough training and the wish of his heart pointed him.

The usual group of Disciples is in attendance at the University of Chicago. The total number is about thirty, of whom most are in the Divinity School. Among them are the following: J. C. Welch (Texas Christian University), Lubbock, Tex.; E. C. Wilson (Milligan), Rockwood, Tenn.; E. M. Todd (Butler), Ft. Wayne, Ind.; A. W. Fortune (Hiram), Cincinnati, O.; J. J. Castleberry (Transylvania), Mayfield, Ky.; M. H. Sheppard, Eau Claire, Mich.; Guy W. Sarvis (Drake), Chicago; Silas Jones (Eureka), Eureka, Ill.; A. W. Taylor (Drake), Chicago; E. E. Boyer (Eureka), Eureka, Ill.; E. J. Arnot (Chicago), Monrovia, Ind.; J. K. Arnot (Indiana), Chicago; D. G. Protovoff (St. Petersburg Univ.), Chicago; A. F. Reiter (Hiram), Enid, Okla.; M. M. Weaver, Thompson, Tex.; C. E. Rainwater (Drake), Chicago; E. A. Henry (Hiram), Chicago; C. H. Winders (Christian Univ.), Indianapolis, Ind.; W. D. Endres (Chicago), Harvey, Ill.; W. O. File (Transylvania), Paducah, Ky.; W. J. Grinstead (Transylvania), Richmond, Ky.; R. W. Gentry (U. of Mo.), Chicago; H. F. Burns (Drake), Monroe, Wis.; W. L. Carr (Drake), Chicago; J. B. Eskridge (Texas Chr. Univ.), Waco, Tex.; C. M. Pearce, West Pullman, Ill.

The Sunday School Journal and Bible Students Magazine has been speaking out with extraordinary frankness of late on the literary abuses of teacher training ideals. Several books on teacher training have received unrestrained criticism at the hands of the editor. In reinforcement of its method of honest and frank dealing with these books the Journal in a recent issue prints a review of the same sort from the columns of Religious Education, the magazine of the Education Society. The review is as follows: "Training for Service, H. Moninger (Standard Publishing Company). Fifty

very short and scrappy lessons on fifty big subjects; a good sample of the old ideals in teacher-training. Of course this criticism does not apply to the large amount of borrowed material." To which the editor of the Journal adds: "We agree with this estimate; and, if necessary, we could write a very long and illuminating article on the 'borrowed material' contained in this particular book. 'Borrowed' is a very kind term."

There are signs of promise that many of the churches are placing their missionary offerings on a systematic basis, and are no longer content to depend wholly on the calendar days for the money with which to support the missions and philanthropies in which we are all interested. In such churches the Church Extension Fund is regularly provided for, without any special appeal. But in most of the churches the calendar plan remains in use, and such churches will not forget that September is devoted to the important work of building new churches through the efforts of the Church Extension Fund. This enterprise has now reached proportions that are a satisfaction to all Disciples. But the greater the Fund, the heavier are the demands made upon it. The offering this year ought to be by far the largest in the history of the work. The first Sunday in September is the time, or as soon thereafter as possible.

The colony of Disciples at Pentwater, Mich., grows larger each season. At Garrison Park, south of the channel, the Moores, Garrisons, Jennings and others are to be found. At Campbell Park, on the north shore, new buildings are in process of construction, and such families as the Morrisons, of Springfield and of Chicago, the Willets, Campbells, Todds, Fawleys, Bushnells and others are in the enjoyment of the rare satisfaction of the locality. A short season of Chautauqua was held this summer, under the auspices of the town officials, and, the number of Disciples who are visitors in the town and the cottages is greater than ever.

How Mayor Gaynor took the affairs of the Police Department into his own hands, how he effected an immense saving to New York in the Department of Docks and Ferries, in the Catskill water-supply works, in the "City Record" printing, and in several costly and needless litigation conflicts,—these, and his wise and fearless appointment of department heads are part of the interesting story of "Municipal Non-Partizanship in Operation" in the September Century, in which James Creelman gives a summary of what has been saved and gained in New York in the first six months of Mayor Gaynor's administration.

The inside story of Dr. Cook's arrival and stay in Copenhagen, has been written for the September Century by Maurice Francis Egan, our Minister to Denmark. It is interesting to have Mr. Egan's word that the majority of the Danes seem to think that the explorer deceived himself; and as for their share in the affair, "they know they acted generously and courageously, and that is enough for them and the rest of the world."

Three Little Dandelions

Three little dandelions, each in yellow gown,
Stood beside the winding road that led to London town,
They heard the merry children, they saw the travelers pass,
And they said to one another, "How sad it is, alas!
That we, too, may not travel and view the world beyond;
We've never even climbed the hill or seen across the pond."

Three little dandelions, each in gown of gold,
Taller grew each summer day in the leafy mold,
Yet they stood on tiptoe and peered through sun and rain,
To see if it was England that lay beyond, or Spain.
One said she saw chimneys and another smoke and soot,
While the third saw ships a-sailing, but they never moved a foot.

Three little dandelions, each in gown of white,
Laid their plans to travel on a dewy night,
And while cooling breezes fanned the waking day,
Spread their wings and vanished, O, so far away.
But if they reached that smoky town or the seashore, as they
meant,
I'm sure I'll never tell you, for I don't know where they went.
—Gussie Packard Du Bois.

Social Survey

BY ALVA W. TAYLOR

Irish Bogs and Fens

The bogs and fens of Ireland are things of story and classic allusion. We expected to find bogs and peat in low places, but were surprised to run into the first "turf" fields on the mountain side. It was in north Ireland and we were wheeling, and pushing wheels up and up and still up over the highland roads of rock and gully when suddenly rounding a corner we came upon a great peat bog. We had inquired on the long street of Limavady for the shortest route to Carrick-O'Rede and the Giant's Causeway. Our Irish friends, five of them, had debated warmly over the question, each anxious to serve the strangers with wisdom, but unable to agree among themselves about the momentous matter. One averred it was fifty miles by the sea road, while another championed the route by declaring it was not to exceed a dozen. Three finally agreed on the hill road, declaring it but a couple of hours with a "fine view, sir, even of Scotland's hills and plenty of inns along the road." Being Americans, we accepted the rule of the majority and started our climb. This was at eleven in the morning, and at the end of the two hours we were still rounding one turn after another in the steep road, ever hoping the next would bring us to the summit. Civilization was behind us and not a house was in sight, let alone an inn. This multiplied our appetite by ten, and it was already enormous. Another two hours passed and nothing appeared but little cattle and the far away stretches of grass-fringed rocks, when suddenly we came upon a herder's hut.

"Thankful to Have an Appetite Left"

An old woman was sitting by the door eating out of a bowl, but our determination to ask for something forsook us as we drew near. The "gentlemen that pays the rent" was good naturally nosing about the interior of the mansion, one end of which was occupied by the donkey. Just here, almost at the summit, we came upon the peat bog. By a swift coasting, dodging boulders, we were in the little village of Kiltinny, a mile below, in five minutes time, with the fine rage of bread rioters in our eyes. A buxom young Irish matron was found who offered us the best she had. It was a bowl of milk (it was July and there is no ice up there) and a loaf of bread baked without ever having heard of yeast cakes. But we had appetites. When we passed the herder's cabin we were like poor Pat when the butcher gave him a bone and the greyhound snatched it from under his arm; we were "thankful to have an appetite left." Now with the spread before us, the milk up to the latest lacteal requirements of the koumiss experts and the bread baked like army hard-tack, we became converts to the theory that an appetite is better than a feast. We found that the peat diggers received sixty cents per day for the days they worked. That meant no pay for rainy times, of which there are many in Ireland, and none for winter days or the seasons when the product was too great for the market. Here were tens of thousands of acres we had traveled over with scarce a house in sight and yet the diggers of this turf lived in a squalid row of stone cabins, cheek by jowl, with the roadway hard by the door and no yard or garden to lend an appearance of sharing the plenty of the great landowner who had received it all, without a penny's cost, from his paternal ancestors. But the great, luxurious Irish roses were blooming over the thatch of the cabins as if trying to hide the squalor within and turn the eye of the traveler from the poverty of the people to the waste of the nature that was so abundant about them.

Life on the Rich Lowlands

In County Kildare we saw great fields of turf where an area of twenty acres had been sliced down around until but an acre remained in the center, standing ten feet high, with its green crown and black, shining sides, waiting further incursions from the digger's spade. Everywhere the land is dotted with the black surface of the turf fields and every cotter has his rights to the turf. The law protects him in them and there he digs his winter's fuel in the summer days, cutting it into ricks like piles of bricks for the kiln, and drying the rootlets for the open hearth.

We were anxious for a closer sight of the rich lowlands than had been afforded in the first days when we were upon them. A trip

across central Ireland from Tralee to Dublin gave ample study of conditions there. In the west central country the land is gently rolling, the soil is full of pebbles, but is productive, and the pastures are green and juicy. Many large manorial farm houses are found and the hasty traveler could write his car window impressions and tell of the prosperity of the country. But the apparent prosperity is confined to the owners of the soil. The laborers and small tenants fare little better than their brethren of the hills. In fact, the conditions in the very richest of the pasture lands are no better than among the cotters of the mountainous districts, so far as the men who do the work are concerned. The herdsmen live in the same small, floorless cabins, and the highest percentage of lunacy comes, not from poverty-stricken Galway or Mayo, but from Meath, where the grass is most luxuriant and the land the most valuable. In Galway and Mayo there is at least a rugged struggle for existence while among the herds there is a listless monotony and no incentive, and squalor sinks into hopelessness and insanity on its three dollars and fifty cents per week.

The farms average larger after you descend from the hills of Kerry to the roiling lands of Limerick, and stock and dairy industries grow. The long, low, thatch-roofed farm houses begin to appear in the midst of the typical cabins. They look more prosperous and begin to approach the type of the poorer class of English farm houses. They are occupied by a middle class, a class between the tenant on the big estate and the large land owner. They are a relic of the days when it was the custom to sublet the land in farms of some extent to a sort of middle man, who paid the lord in large sums and farmed it out to the small tenant or worked it with hired help. A close inspection of one of these farm houses reveals anything but good hygienic arrangements or the prosperity typical of an American farm. The house usually stands at the end of a private road and has a low wall about it, inside of which are the stables and other outhouses. The whole forms a hollow square about an inner court, where animals, dogs and children occupy common ground. The laborers live in cabins on the farm in the typical peasant way, and the whole aspect does not impress the student as making for any betterment of life over that of the tenant peasantry. The rent goes up to twice that of the poorer lands, and the landlord lives in London, but keeps a small staff of servants at the mansion on the estate, to which he comes with friends for an occasional shooting of grouse and pheasants.

We visited the estate of the Earl of Drogheda. It covers ten thousand acres of good Irish soil, for which "his grace" has been in the habit of drawing \$50,000 for his London mansion. The tenantry have now purchased their holdings under the Wyndham Act at about ninety dollars per acre. This means that the Commission gives them an abatement of between 25 and 30 per cent on account of excessive rent and to recoup them for the improvements they had made for themselves. These rich lands will now turn their fruitage into the homes of the toilers, from whose fathers they were taken by the fortunes of war, though, of course, they must pay from their earnings the million that the Earl is able to claim as the price of his inheritance.

The Prayer of Beaten Men

"We are the fallen, who, with helpless faces
Low in the dust, in stiffening ruin lay,
Felt the hoof's beat, and heard the rattling traces
As o'er us drove the chariots of the fray."

"We are the fallen, who, by ramparts gory,
Awaiting death, heard the far shouts begin,
And with our last glances glimpsed the victor's glory
For which we died, but dying might not win."

"We were but men. Always our eyes were holden,
We could not read the dark that walled us round,
Nor deem our futile plans with thine enfolden—
We fought, not knowing God was on the ground."

"Give us our own; and tho' in realms eternal
The potsher'd and the pot, belike, are one,
Make our old world to know that with supernal
Powers we were matched, and by the stars o'erthrown."

"Ay, grant our ears to hear the foolish praising
Of men—old voices of our lost home-land,
Or else, the gateways of this dim world raising,
Give us our swords again, and hold thy hand."

—William Hervey Woods.

Church Extension Achievements

Two Samples Out of Many Hundreds

Twin Falls, Iowa

By W. L. McCollough, Minister.

At the beginning of this rapidly growing city, in 1905, Brother L. F. Stephens, of Portland, Ore., came here under the direction of the church at Dayton, Wash., secured a lot and erected the first Christian Church in Twin Falls. The building was dedicated December 4, 1905, and an organiza-

future work. All praise to the Church Extension Board which is making such victories possible. We would have been handicapped for years had not this timely help come to us in our great need. Brethren, let us see to it, that this year's offering for Church Extension is much larger than any previous year, that help may be granted to the many, many, needy fields, that the work of the Master shall be crowned with victory. If

finally decided to ask the Church Extension Board for a loan to help us in our time of need. As soon as I reached this determination I wrote Brother Muckley, who immediately sent me the proper blanks to fill out. These were returned at once, and in a few days we received word that the Board had granted us a loan of \$4,000.

After making our titles perfectly clear, which they were not before, the matter was closed, and the draft for the promised amount received. We have paid the old mortgage, and are now taking steps to pay off the loan of the Church Extension as fast as possible.

We have a loyal band of people here, and we expect to produce great results, for the church feels encouraged because of the help of the Church Extension Board. Without this help the people would have felt very much down-hearted, and little good would be accomplished.

Lorraine is a thriving town of thirty thousand people, and has the largest fresh water dry dock in the world. A mammoth plant of the United States Steel Corporation is located here, employing nine thousand men. There is a great future for the town, and we believe just as great a future for our church. Our Bible-school overflows the building, and is growing all the time. In The near future we will have the largest church in the city.

The work here will be properly maintained in all departments, and in this way will grow rapidly. We expect a large Offering for Church Extension this year from the church.

Our brethren desire me to extend their heartfelt thanks for the kindness of the Church Extension Board, and pledge their hearty support to all its undertakings.

Out of Discouragement

By A. H. Jordan.

I came to Loraine last December, and found the church struggling with a heavy debt on their building. In January, the mortgage on the church was due, and must be paid. Of course, the church was in no condition to pay the amount, and the trustees began to seek a new loan. After much looking and many discouragements they found an individual who would lend the required amount for five years with interest at seven per cent. None of the principal would be allowed paid till the expiration of the term mentioned. These terms seemed very hard, and we wondered what we could do. I

Dr. W. C. Widdowson is ready to resume his work in Africa. His health is completely restored.

Secretary E. W. Allen will conduct a long campaign of Foreign Missionary Conferences Rallies, during the fall and winter. He will have with him at least two foreign missionaries. He plans to cover the states of Iowa, Nebraska, Kansas, Missouri, Oklahoma and Texas. Brother Allen is a specialist in this work. If you desire one of these Rallies it would be well for you to write him at 611 W. 32nd street, Kansas City, Mo.



TWIN FALLS CHURCH—AIDED BY LOAN OF \$1,800 FROM CHURCH EXTENSION FUND.

tion, of thirty-six charter members, was formed. Since then the membership has grown to more than 175 with a Bible-school enrollment of 170. A year ago it became necessary to sell the old building and to build larger. One of the best located corner lots in the city, 100 by 125 feet, facing the city park, was secured and the present building erected upon it. Our new building is fifty feet square, with a basement under the entire building. The main auditorium has a raised floor; is seated diagonally with chairs, and has a capacity of 425. The concrete basement walls are strong enough to sustain a brick structure, with the idea of enlarging and building better when conditions require it. The basement is arranged for Endeavor, and Bible-school work, being divided into class rooms, four of which can be thrown together for social purposes; also a kitchen fully equipped, a coal room, and other modern conveniences. Our church is not showy, but roomy and convenient. One year ago we had a church property worth \$1,800. Now we have a church property worth \$10,000.00. We now have room to grow and no doubt will accomplish a large work for the Master.

Before we received a promise of help from our Church Extension Board we were contemplating erecting a \$3,000.00 building, but when notified the board would help us \$1,800.00, a new inspiration seized us and we built a \$6,000.00 building. Our building was completed the latter part of May. Brother D. B. Titus, of Rupert, Idaho, was secured to hold a short meeting and to dedicate for us. The meeting resulted in twenty-six additions, and on June 12, 1910, we dedicated our new church, out of debt, with the aid of \$1,800.00 from the Church Extension Board. Twin Falls is an important place, rapidly growing into a city. This work could not have been accomplished without the help from our Church Extension Board. The \$1,800.00 we received from the board practically called out \$3,000.00 from the congregation. We now have the best auditorium in town, and a church as conveniently arranged as any in the city. This means more than can be estimated, in our



CHURCH AT LORAIN, OHIO—AIDED BY LOAN OF \$4,000, 6 PER CENT MONEY FROM THE FUND.

A
SERIAL
STORY

Donald Graeme

Copyright, 1910, by J. C. Klaer

By
M. A.
FULTON

CHAPTER XVI (Continued).

"On the contrary, I told mother not to expect me this evening. I am quite free to remain in Brigend until tomorrow." Mr. Sinclair hesitated. Something within seemed to be warning him not to trust this man who made him this friendly offer, with so fair a face. Archie laughed lightly and turning to Jeanie he said, with scarcely concealed emphasis:

"Cousin Jeanie put on your warmest wrappings and come away for a run yourself, Mr. Sinclair seems afraid to trust his precious life." Jeanie flashed a swift glance into Mr. Sinclair's face. In an instant his pride was in arms. He would rush into dire disaster rather than have her think him a coward. With sparkling eyes and heightened color he answered, hastily:

"What is there to fear, Mr. Monteith? If you do not mind waiting while I make my visit, I shall only be too glad to accept your offer."

"I do not mind in the least, I assure you, so come away."

"You have not a warm coat, Mr. Sinclair," Jeanie said, almost timidly. "Let me get one of father's." Archie turned to the window and looked out. He feared they might see how he ground his teeth.

Jeanie threw a window open to watch them start. How coolly Archie guided the car from the window where Jeanie sat. His spirits wheels almost touched a great heap of iron that lay in front of the house, waiting to be stowed away in a loft. Mr. Sinclair, in one of Mr. Graeme's heaviest overcoats, looked considerably bigger than usual. As he took his seat by Archie's side, he glanced towards the back yard out into the wide road. The were up and he was a boy again. Laughingly he kissed his hand to her. Nothing escaped Archie's keen eyes. The minister's action maddened him. Without a glance towards the watcher at the window, he shut his lips tightly over his clenched teeth, and they were off.

No sooner had they rushed out of sight, than Jeanie was seized with dread of, she knew not what. She knew in her heart that Mr. Sinclair did not wish to go with her cousin. She did not, for one moment, imagine that he feared to go, but she knew quite well that he did not pretend to admire her cousin Archie. She felt that he had gone only because of Archie's sneering words about his want of courage. Why had she been glad at first, when Mr. Sinclair declared his readiness to go? Would it not have been wiser of her to advise him not to go? It would have been easy enough to say that the weather had become much too cold for motoring, to one not accustomed to it. If anything happened to him—she laid her hand on her heart to still its tumult. He was dearer to her than life. Every doubt was swept away. At last she knew that the love of her heart was his, and she had sent him forth, perhaps to death. How that terrible hour passed, she never cared to recall. How often she had listened at the open window, she did not know, when at last the toot, toot, of the motor horn sounded not far off. She flew to the window with glad heart as they came forward not at all furiously. But suddenly the car seemed to take a wild leap, it swerved and with a sickening crash seemed to become part of the mass of iron that lay on the street. She did not faint or scream but like a bird on the wing she flew downstairs. The next instant her arms were round the prostrate form of

the minister, where he lay one arm pinioned between two heavy pieces of iron. He was quite conscious, perhaps pain kept him so. As Jeanie bent over him, regardless of the gathering crowd, the smile that lit up his face for a moment, told her that he understood.

Not thinking of herself, but of him, she cried wildly:

"Oh, help Mr. Sinclair. His arm is caught between the pieces of iron."

Strong men were ready to weep as they released him. Then they saw that the poor arm was like a jelly bag. Jeanie would have taken the crushed member into her arms, had some one not kindly pushed her back. It was no sight for her.

"A doctor," some one cried.

"Three doctors," cried Jeanie. It was the whole medical staff of Brigend.

Nurse Greene was there at once, giving orders. Jeanie found herself being forcibly led away from the terrible scene. She looked up and saw that it was Donald, with tears running over his cheeks, who was leading her away. She gazed round her, dry-eyed, and bewildered.

"Where's Archie?" she said in a hard voice.

"Never mind him, Jeanie, I think he's only stunned. They're bringing him to."

"He's a murderer," she sobbed. "Nothing less."

CHAPTER XVII.

A Heartless Rival.

The doctors' faces were of the gravest. A few minutes' consultation was sufficient.

Doctor Forbes, being senior practitioner in Brigend and a particular friend of the minister's, took upon himself the painful duty of telling Mr. Sinclair, the result of the consultation.

"It deeply grieves me, Mr. Sinclair, to have to tell you the decision which my colleagues and myself have arrived at."

"Tell me the worst, Doctor."

"The arm must come off."

"Must?"

"Yes, must—it is a pulp." A spasm of pain crossed the minister's face. His eyes were unnaturally bright, as he cast an eager look over the group gathered round him. Perhaps he looked for a face that he might not see again till they met in the better land. But there were present only the three doctors, Nurse Greene, Mr. Graeme and Donald. That hasty glance was all. Then he bowed his head and said calmly:

"I am in God's hand, and yours, gentlemen."

Mrs. Graeme, sick with apprehension, climbed the stair to James Douglas' room. She was of no use in the dining-room, where the grim, determined looking doctors were. But what a mercy Nurse Greene was there. How ever did civilization progress so far, without these brave women! As she passed by, she pushed Jeanie's room door slightly open and peeped in. The young girl was on her knees by the white bedside, her hands clasped over her bowed face. Her mother drew back noiselessly, and raised her own face heavenwards. Does the world not gain as much through its praying women as through its working ones? Perhaps the one is but the outcome of the other.

As Mrs. Graeme reached the invalid's door, she stopped on the threshold. Taking her handkerchief from her pocket, she rubbed her white face till she brought color into it. The patient must know nothing of this terrible accident, till health and strength were as-

sured. When she at last stepped softly into the room, her face wore its usual calm expression. James was awake. As she approached the bed, he smiled gratefully into her eyes, his own holding the expression often seen in the eyes of a great collie dog for a kind master.

"You've had a beautiful sleep James—but there's to be no conversation yet awhile."

"Just a few words," he whispered.

"It's to be all about beef-tea and such-like and I'm to do the talking. Here, drink this, lad, then I'll settle your pillows. You'll see how comfortable I can make you." Again that beseeching look was on his face. But silently, he sipped the nourishment given him. She lifted the weary head and turned the pillows, smoothing them out deftly with one hand, lest a wrinkle might remain to disturb him.

"How good you are," he sighed.

"You would do as much for anyone of us, lad, but remember, no talking, James."

"Only this, when will they be allowed to see me, Miss Jeanie, and Donald?"

"You will see them all when the doctor thinks you are able to bear it."

"And Mr. Sinclair?" Here was a question she was not prepared for. With great presence of mind she turned away to poke the fire with a piece of stick. When she came back to the bedside, she was ready to reply:

"Mr. Sinclair is one of the first to say that no one must come near you, but the nurse and myself, till the doctor gives leave." With a sigh of contentment, he closed his eyes. Heaven had come down to earth in the form of rest.

In the state of excitement into which Jeanie had been thrown by the terrible sight she had witnessed, even prayer for any length of time was impossible. Rising from her knees, she glided down the stair like a ghost. With shuddering uncertainty grasping her very heart, she stole past the closed dining-room door and entered the drawing room. At first she thought it was empty. But presently she noticed that the deep Chesterfield lounge was drawn in front of the fire. She moved quickly forward and saw Archie Monteith, pale and trembling, lying limply among its cushions. Involuntarily, she recoiled, as her eyes rested on him.

"Jeanie, don't," he cried, wildly, as he raised himself to a sitting posture for a moment, and fell back again among the cushions. Was he badly hurt, she wondered dully. But the thought of the sufferer in the other room, crushed the pity out of her heart.

"Why did you do it, Archie? It is nothing short of murder."

"Oh, Jeanie, this from you, whom I could die for."

"I do not want to hear what you could do for me, Archie. You have done what I will never forgive you for, never."

"It was an accident, Jeanie, a pure accident," he pleaded, miserably.

"I was at the window and saw it done. Don't talk to me of an accident," she said, sternly.

"I tell you, Jeanie, you wrong me. I quite forgot about the iron piled on the street. I was merely turning the motor in with a dash. Just to frighten the timid man beside me. Indeed, I am not sure but he caught my hands before the accident happened. It was more his fault than mine. He was shaking with fear all the way."

"You are a coward, Archie," she exclaimed sternly, "to accuse our minister so, even while he is suffering excruciating pain, perhaps dying through you."

"You wrong me, Jeanie, you wrong me," he moaned. "And you do not seem to care that I am suffering. No one seems to care, indeed. Even your saintly minister allows three doctors and a nurse to wait on him, while I am left to suffer alone."

(To be continued)

The Message of Nuremburg

Religious Record and Prophecy of a European City

BY CATHERINE F. LINDSAY.

Nuremburg is the oldest and quaintest of the large cities of Germany. It has about 300,000 inhabitants. Old cities like old people, if they have really been continuously a part of the world-life, may sometimes, out of the wisdom of experience, attain the prophet's vision, and forecast the future. We visited Nuremburg four years ago, and are here again. Both times she has given us the same message as to the future.

More clearly than in any other place we find preserved here the high-water marks of man's advance in Christian civilization as he has struggled upward through centuries. In no other place have we found the new life developing from so much of the reverently preserved past: the venerated expression of the old thought and life as it leads up to the new. The general appearance of the towers, walls, old palaces, frowning castles, public buildings, patrician residences, awe-inspiring churches, all combine to give the visitor a dream-like impression that he has been carried back into the fourteenth or fifteenth century, with the knowledge that even then he would be in an old city. The churches are of the 13th century, with the records of the periods following, in additions and decorations, all the way down to the present time. The beautiful Rath-Lans (town hall) dates from 1332. When one walks northward past streets of these reverend buildings up to the "Emperor's Palace," (Kaisersburg), full of associations with Frederick Barbarossa, (12th century), who enlarged and beautified the then "old fortress," he is lost in his effort to vivify the world of eight centuries past. The elm-trunk, bound with bands and ivy-covered, in the center of the court, is said to have been planted by the Empress Kunigunde in 1012. The great double-headed eagle in yellow on the ceiling of one room recently discovered under a coat of whitewash, tells of a time and an artist that no one can now authenticate. The instruments of torture in the lower prisons tell the story of the unmeasurable agony of prisoners, and of a long succession of rulers in whom was not yet developed the germ of that spirit-life of love to which Christ referred when he said, "The kingdom of God is within you," yet the heroic deeds of these same men are celebrated in the pictures and statues of the rooms above. Like the Jews of old, sometimes giants in patriotism, love of their own women, children and homes—but cruel as wild beasts to their enemies.

Brotherhood Absent from Art.

Bowing before the crucifix, their artists, exponents of the thought of their time, painted or carved out in wood or stone, their imaginary heaven and hell, always with the motive uppermost, to work each for his own personal, individual glory, without the faintest idea of the brotherhood of man, the true life of service, the meaning of "Whosoever loseth his life for my sake shall find it".

The Germanic Museum is largely a history in stone and wood-carving, bronze and paint, of Nuremburg from its very beginnings. The year 1450 was as important a date as 1809 is to us of the United States. In that year were born Adam Kraft, the sculptor and Veit Stoss, the wood carver; only five years later Peter Vischer, the artist in brass. In the museum are preserved the old statues and pictures which were the art teachers of these three boys, saints, madonnas and martyrs, in all manner of unnatural attitudes,

and with forms almost grotesque. These three great men inaugurated a new era, a little earlier than the Renaissance of Italy. They endeavored to represent human life as it really was. To them religion was not all the attitudinizing of exaltations and ecstasies, of clasped hands and upturned eyes.

Genius of Albrecht Dürer.

Then followed that greatest genius in expression through painting, Albrecht Dürer, a little earlier than Michael Angelo. Raphael and all his followers repeat over and over in their pictures the variations of the Fornarina face, so DaVinci and his school the face of Mona Lisa. In our modern pre-Raphaelites, every woman is more or less the portrait of Mrs. Wm. Morris. The subjects of each of these schools of art are limited to a very narrow line of thought. But this revolutionist, Albrecht Dürer, took Nature for his teacher. He discarded artificiality. He painted, sketched, designed, as many phases of life as there were in his world, old men and young men, women and children, rich and poor, birds, flowers, animals, palaces, cottages, altars, stoves, cupboards, cups, costumes—in short, everything that he could see or think out, from field-grass to city wall and watch tower. He called the people away from exaggerated formalism to natural, simple expression. He was a prophet of a new age, the precursor of the present day message of Nuremburg.

The record of the evolution of thought is very strikingly seen in the room of costumes in the Germanic Museum. The almost barbaric display of color, distortions of the human figure, meaningless profusion of ornament, are indeed very childlike.

They are the expression of the same stage of development when buildings were weighted down with meaningless ornament, and remind us of some houses we have seen in our own country where the parlors were crowded with a heterogeneous mass of decoration utterly without significance or any possible connection with the uses of the rooms. In Nuremburg one can trace through centuries the gradual growth of the real Christ-Spirit in art.

Prophecy of the Future.

The prophecy of the future is suggested in the exhibits of furnished rooms where subdued colors harmonize like soft, sweet music, where every piece of the simple decorations suggests the use for which that particular room is intended—each room the expression of its one idea, a living room, a library, a music room, a dining room, or even a kitchen or pantry, and, all together they express comfort, peace, home—the most perfect environment for life.

Our Father teaches us this lesson in every mature human face, always the expression of the life that has fashioned it. The very best dress of our most truly cultured women is at last embodying the same ideal. Occasionally we see women whose clothes do not suggest old or new fashion, but seem to accentuate the personality of the wearer. I saw an illustration yesterday. In the rooms of a large art gallery, in a crowd of very promising people, many of whom were rushing past masterpieces and pausing before commonplaces, talking loud, making themselves conspicuous in all sorts of ways, I observed closely one quiet young woman, dressed in a soft subdued blue silk costume, plain, harmonious, short skirt, modest hat to match. She stood near the entrance to each room for a few moments, looked about quietly, carried

no Baedeker to select the starred pictures, but, after a careful view of the whole, went with what seemed an infallible intuition to stand before the masterpiece of the room. That young American girl is a harbinger.

In attending the simple Protestant service of a great cathedral, once Catholic, and having in its walls the record of centuries, we recalled Christ's conversation with the woman of Samaria. Her mind was questioning as to the comparative merits of the temples at Jerusalem and on Mt. Gerazim. Jesus answered, "The time will come when men will worship the Father in spirit and in truth."

The Goal of Religion.

The final man will not express his worship of the Father in elaborately decorated temples, rich vestments and ritual—but in such self-sacrificing service to his brethren as is now beginning to be inaugurated in our missionary work, hospitals, industrial schools, settlement organizations, every manner of human effort that can help to give the unfortunate child, woman, or man, a chance for the highest possible development—the expression of the real "Brotherhood of Man," as taught and exemplified by "The Son of Man."

The Lord's Day service will then be the simplest possible reverential communion with the Father, with Christ and the Brethren, a season of thanksgiving, and of taking in the Bread of Heaven that we may have spiritual strength to give out through another week. This consummation is foretold in the prophecy and message of the art of Nuremburg, as in our own American Craftsman movement, in Pastor Wagner's "Simple Life," in all the strivings of modern thought after the expression of spiritual power, the subservience of matter to mind, some of them very distorted indeed, yet struggles toward this same consummation—to "Worship the Father in spirit and in truth."

Nuremburg, July 17.

Additional Church Life Items

P. A. Sherman has opened a day school in Hattie and hopes to fill it with children from the low castes.

H. Maxwell Hall, a recent graduate of Yale Divinity School, has accepted a call to the pastorate of the church at Athens, Ohio, the seat of the Ohio University. His work begins about Sept. 1.

There have been twelve added to the church at Spencer, Ind., since last report. A. T. Shaw is the pastor. On returning from his summer vacation, the church presented him with a nice increase in salary.

Myron C. Settle superintendent of Kansas Sunday-schools is organizing his field rapidly into systematic mission study. There are already ninety-one Bible schools in Kansas that have appointed regular missionary superintendents and fifty-four Bible schools are using a regular monthly missionary program.

Joseph J. Irwin, long-time chief factor in the Christian church at Columbus, Ind.; prominent citizen of his state; father-in-law to Z. T. Sweeney; liberal giver to missions; generous friend of all good causes, died at his summer home in Canada, Aug. 13. The funeral occurred at his home church and was attended by a great throng of people. W. H. Book preached the funeral sermon.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, SEPTEMBER 4.

Theme for the Day—In the Sanctuary.

Scripture—I was in the spirit on the Lord's day, Rev. 1:10.

Jehovah, I love the habitation of thy house, and the place where thy glory dwelleth, Psalm 26:8.

Here holy thoughts a light have shed
From many a radiant face,
And prayers of humble virtue made
The perfume of the place.

And anxious hearts have pondered here
The mystery of life,
And prayed the eternal Light to clear
Their doubts, and aid their strife.
—R. W. Emerson ("Hymn").

Prayer—Merciful Father, Thou hast brought to us this good day of rest and of worship. It brings to us the memory of the great events in the story of our salvation from sin. And as our Savior rose on this day from the dead, may we through Thy mercy and sustaining power rise higher in the life of the spirit, and share more fully the companionship of all the pure in heart. Bless to us the assembly of Thy people today, and may the message of the cross inspire us to nobler living, and more Christ-like conduct. We ask in his blessed name. Amen.

MONDAY, SEPTEMBER 5 (LABOR DAY).
Theme for the Day—The Brotherhood of Work.

Scripture—Man goeth forth unto his work, and to his labor until the evening, Psalm 104:23.

Every man also, to whom God hath given power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God, Eccel. 5:19.

I know thy labor and thy patience, Rev. 2:2.

And his spirit leaps within him to be gone before him then,
Underneath the light he looks at, in among the throngs of men:
Men, my brothers, men the workers, ever reaping something new:
That which they have done but earnest of the things that they shall do.
—Alfred Tennyson ("Locksley Hall").

Prayer—Our Father, our Master has taught us that Thou art the great and eternal Worker, who hast through the ages wrought at the fabric of the worlds and the upward progress of man. We praise Thee for this divine comradeship which we have with Thee in good and profitable work. We are all of us bound together in a common labor and a common necessity. We pray Thy blessing on all who work for their daily bread. May the souls of men, whatever their tasks, be brought into close sympathy with each other, so that strifes shall cease, and the workers shall be glad in the labor, and receive a just and ample compensation. In Jesus' name. Amen.

TUESDAY, SEPTEMBER 6.

Theme for the Day—Is that all?

Scripture—If we have only hoped in Christ in this life, we are of all men most pitiable. The last enemy that shall be abolished is death, 1 Cor. 15:19, 26.

A little dreaming by the way;
A little toiling day by day;

A little pain, a little strife,
A little joy—and that is life.

Just dreaming, loving, dying so—
The actors in the drama go—
A flitting picture on the wall,
Love, death, the themes; but is that all?
—Paul Laurence Dunbar ("The Sum").

Prayer—Our Father, when we take inventory of our daily work, our joys and our troubles, and see the hardship that comes to many of our fellow beings in the world, we are at times tempted to wonder what is the meaning of it all, and if it is worth while. We know that the only answer that can satisfy is to be found in seeing the whole of life, and all of its meaning. Help us not to live within narrow limits, where courage might well fail, and the true value of things be lost. But may we see that all life is one, here and hereafter, and that we can only be satisfied when we awake in Thy likeness. Amen.

WEDNESDAY, SEPTEMBER 7.
Theme for the Day—The Real Self.

Scripture—For as he thinketh in his heart, so is he, Prov. 23:7.

What are you? The tale of your breeding and birth,
The brute or the baron, whichever you seem?
Is that what is shown by the light from your hearth
When you sit alone with your hope and your dream?
When you shed the garment of meekness or pride
And sit with yourself, as a man has to do,
You know what is thought by your brothers outside—
Are they right? Are they wrong? Are they picturing You?
—Wilbur D. Nesbit ("Self").

Prayer—Holy Father, help us not to deceive ourselves by any false professions of goodness. We know that no outward conformity to rules, no compliance with acts of religious character can have any value in Thy sight unless we are in our deepest souls interested in the progress of the kingdom of God in ourselves and in all the world. Help us to be sure of ourselves and to know that we are to be judged not by appearances, but by the actual purposes of our lives. So may our real selves meet Thy approval and find the true path of peace. We ask in the Master's name. Amen.

THURSDAY SEPTEMBER 8.

Theme for the Day—The Unfailing Light.

Scripture—Thy word is a lamp unto my feet, and a light unto my path.—Psalm 119:105.

But the path of the righteous is as the shining light, that shineth more and more unto the perfect day.—Prov. 4:18.

If I stoop
Into a dark tremendous sea of cloud,

Bethany College

Connected by trolley with Wheeling, Wellsburg, Steubenville, and other Ohio Valley cities. Classical, Scientific, Philosophical, Ministerial, Literary, Musical, Oratorical, Art, Shorthand, Bookkeeping, Normal and Preparatory courses offered. Comfortable dormitories for young men and young women. Ideal surroundings. Graduates of Normal Department receive first grade teachers' certificates for West Virginia. Board, room and tuition for the nine months as low as \$125.00 per year. Special supervision given to young boys and girls. Address President Thomas E. Cramblet, Bethany, W. Va., for catalog, etc.

It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom: I shall emerge one day.
—Robert Browning ("Paracelsus").

Prayer.—O Thou God of all comfort and peace, we adore Thee as the Giver of all that we need. Thy mercies are unfailing, and all Thy gifts to us are fitted to our best desires. In the way that we take be Thou our companion and guide. May the clear shining of the light of Thy Word and Thy Spirit save us from all misadventure and defeat. We would learn more trustfully to walk by faith, and not by sight. And may we not fail to find at last Thy glory. For we ask in the name and through the grace of Jesus Christ our Lord. Amen.

FRIDAY, SEPTEMBER 9.

Theme for the Day—The Power of Hope.

Scripture—For in hope are we saved: but hope that is seen is not hope, for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.—Rom. 8:24, 25.

The thing we long for, that we are
For one transcendent moment,
Before the Present poor and bare
Can make its sneering comment.
—James Russell Lowell ("Longings").

Prayer.—Our Gracious God, teach us what powers for self-enrichment lie within our reach every day. Make us to comprehend in some true measure how possible it is for us to become what we will by Thy help, and that what we long to be in strength, holiness and fulness of life we already begin to be in the earnest desire of the heart. If then we may be like Thyself even for one moment, may we not repeat that blessed experience, until it shall begin to be habitual? Take our hand, we beseech Thee, and lead us in straight ways to the habitation of Thy holiness. And in the life to come grant us the eternal blessedness of Thy presence. For Christ's sake. Amen.

SATURDAY, SEPTEMBER 10.

Theme for the Day—Divine Gifts and Human Gratitude.

Scripture—Thou visitest the earth and waterest it, thou greatly enrichest it . . . thou crownest the year with thy goodness, and thy paths drop fatness.—Psalm 65:9, 11.

For Summer's bloom and Autumn's blight,
For bending wheat and blasted maize,
For health and sickness, Lord of light
And Lord of darkness, hear our praise!
—J. G. Holland ("Bitter-Sweet").

Prayer.—Dear God and Father of mankind, we commit ourselves and all men into Thy care. Thou hast guided us through this week. Make Thy continued presence with us the solace of our lives and the assurance that nothing can separate us from Thy love. All the order of nature is Thy plan. May we see in it the work of a loving and provident Friend. Upon our home and our hearts let Thy mercy fall, and give us strength enough for each day's work. At last lead us into the larger life for which we have made ready. For Thy name and for Thy mercy's sake. Amen.

Church Life

—Now for Church Extension! A good offering next Sunday for Extension would bless many a church with greater Intension while it would also amply reward and confirm its holiest Intention.

—Those Bethany Graded Sunday School Lessons! Have you ordered them yet? The best time in all the year to begin them is October. Send your order in at once. These lessons are ideal in every respect. They have been prepared by the foremost experts in the Sunday-school world. Scripturally, scientifically and artistically, they are of the highest order.

* * *

Eureka College has promise of the largest enrollment for the coming session that it has had for many years.

J. H. DeWeese of Lexington, Ky., has been called to the pastorate of Christian church at Ripley, Ohio.

J. W. Underwood recently of the Church of Christ of Ashtabula, Ohio, has become pastor of one of the Pittsburg churches.

The corner stone of the new Kher Street Church in Buffalo, N. Y., was laid Sunday, August 21. Roy E. Deadman is the minister.

Charles W. Dean, who has been state evangelist of Colorado for some time, is to become the pastor at Fort Collins October 1.

E. E. Elliott, assistant brotherhood secretary, was recently detained in his old home city, Peoria, Ill., for some days by illness in his family.

Jack Lewis, the singer of New Castle, Pa., will assist the Eureka pastor, David H. Shields, in a meeting beginning about November 1st.

J. Harry Bullock has resigned at Footville, Wis., and accepted a call to Richland Center, Wis. There were two addition at Footville, August 14.

During a ten days' meeting at Westford, Ky., five people were added to the church, three of them by baptism. W. D. Bartle did the preaching.

The First Church at Covington, Ky., has called as its minister George H. Brown of Charlestown, Ill., and the call has been accepted.

F. W. Mutchler, after three years of very successful work as minister of the church at Panora, Iowa, August 15 became pastor of the Grant Park Church in Des Moines.

The various Protestant Sunday schools of Warren, Ohio, are to hold a union picnic on Labor Day. The schools of the two Christian churches are decidedly active in the enterprise.

S. M. Connor of Hillyard, Wyoming, is supplying the pulpit of the Central Christian Church of Spokane, Washington, Sunday mornings while the pastor, C. F. Stevens, is on his vacation trip.

H. Erwin Stafford, pastor of the Christian church at Massillon, Ohio, spent his vacation during August in Canada. The church paper "The Massillon Messenger," printed a number of newsy letters from him.

At the thirteenth annual camp-meeting of northwest Texas, W. A. Haynes, evangelist, and Charles E. McVay, singer, there were a large number of confessions. During the first eight days there were fourteen.

The new \$80,000 church at Marshalltown, Iowa, will be dedicated September 4. Secre-

tary I. N. McCash will be the dedicatory. The pastor, H. C. Morris, has wrought a good work and deserves great credit.

W. E. Harlow will begin a meeting in the West Bluff mission in Peoria, Ill., Sept. 4. This is where the chapel was built in a day through the management of the Men's Brotherhoods in the Central and Howett Street Churches.

W. W. Weedon recently resigned as pastor at Blue Mound, Ill., to accept the pastorate at Assumption, Ill. Blue Mound now desires a minister and would also entertain a proposition for a special meeting in September or October. Address E. J. Clements.

Next Sunday Peter Ainslie, president of the American Christian Missionary Society, will be in Chicago, preaching for C. G. Kinney at the Englewood church. The Englewood brethren will doubtless get a vision of the great possibilities of home missions.

The two churches in Evansville have recently united in one under the leadership of W. E. Sweeney as pastor of the united church. The growth and prosperity of the church is such as to call for an enlargement of the present building and the plans are already formulating.

George T. Snively as evangelist and Charles E. McVay as singer are to hold a meeting for the church at Owosso, Mich., beginning soon. C. M. Keene is the hard working and efficient minister under whose direction one of the finest small church buildings in Michigan has recently been completed.

Secretary I. N. McCash is moving his family to Eureka, Ill., that his daughter may enter Eureka College. Dr. McCash spent Sunday the 14th at Eureka presenting the claims of American missions to the church in the morning and addressing a union lawn service in the evening.

The Bellingham, Wash., Reveille, states that Allen Hickey, a famous Iowa preacher, is sojourning in that city and will as occasions call for it, occupy the pulpit of the First Christian church. Many Iowa people will be glad to know that Mr. Hickey is still able to preach. Otho Williams is the pastor at Bellingham.

O. F. Jordan of the Evanston church is drawing large audiences these hot Sunday evenings by what President Hyde calls "ease preaching." He gives an incident full of human interest, and draws social, ethical, business, political, domestic and personal lessons from it. Mr. Jordan calls his series "Bible Story Sermons."

Clifford S. Weaver, former missionary to Japan, is now pastor of the church at Latham, Ill., where a new church building was dedicated August 7. Brother Weaver is the son of T. F. Weaver of Marshal, Texas, who assisted him in the dedication. Brother Weaver quit the mission field on account of Mrs. Weaver's health. He is a doing a most commendable work at Latham.

Our news item about George B. Ranshaw some weeks ago was all wrong, it seems. He acted as supply at Dayton, Ohio, till June 1, and during July at Elyria, Ohio. As stated last week, the Elyria church has chosen him as pastor and he begins September 1. Mr. Ranshaw will certainly accomplish a great work in Elyria. He will, if the church will warmly support him and give him a fair chance.

Dr. Paul Wakefield, who is soon to open a new mission at Chao Hsien, China, is asking the physicians of this country to build a boat for his use on the Chao Lake. He is also trying to raise money to build a comfortable home. Dr. Wakefield is the living link of the church at Liberty, Mo., and the

above facts were gleaned from the parish paper of that church.

From a Kokomo, Ind., paper it is learned that the Trades and Labor Council of that city will attend in a body the services of the Main Street Christian Church on Sunday evening, September 4, to hear E. R. Edwards speak upon some phase of the labor problem from the standpoint of a Christian. Mr. Edwards has not been unmindful of the problems of the men of today. He must be preaching for the men of this age.

The Christian church of Stockton, Cal., has secured John Kendrick Ballou, of Colusa, as pastor; this is the second invitation the church extended Mr. Ballou, and preparations indicate a decided forward movement. The church is progressive, missionary, and very vitally active. It has a "front rank" Sunday school, and all the auxiliary organizations, including a brotherhood. Mr. Ballou and that kind of a church ought to work well together and accomplish great things.

P. H. Welshimer of Canton, Ohio, reports a very pleasant occasion when Dr. and Mrs. Macklin visited his church, Sunday, August 21. Mrs. Macklin is the living link of the Canton church. The attendance at Bible school that morning was 2,405. In the closing exercises of the school, 200 children from the primary department marched through the auditorium, each laying a carnation upon the lap of Mrs. Macklin. Dr. Macklin spoke to large audiences both morning and evening. They sail for Nanking, October 25.

James Small, evangelist for Independence Boulevard Christian Church, Kansas City, Mo., will have time for a short meeting soon after our national convention in October. Here is a rare chance for some good church to call this leading evangelist with his singer for a short campaign.

One of the spiciest parish papers that comes to the Christian Century office is "Others," a new enterprise by the Independence Boulevard Church of Kansas City, Mo., with James Small, the associate minister, as editor. It sounds the note of strenuous service and modulates it with joy and laughter.

The Christian Century has been looking for a good report of the occasion referred to in the following telegram received a few hours too late for last week's issue. As the report has not put in an appearance in time for this issue, the telegram is given:

"After three days' conference of Foreign Missionaries, the Sarah Davis Deterding Missionary Training School and Headquarters of C. W. B. M. was dedicated, Aug. 18, A. McLean making the dedicatory address. Full account next week. Prospectus for training school ready for distribution." —Anna E. Atwater.

A union movement is under way at Ann Arbor, Mich., between the Christian church and the Baptist church. The two churches have been worshiping together since the first of July. We understand it is their intention to continue together as at present for a year. If at the conclusion of the year they have lived and worked together harmoniously and efficiently, they will proceed to effect a permanent union. Their plan of approaching the union problem is surely very wise. The outcome will be anticipated with great interest by Disciples, Baptists and many others throughout the land.

We have had a fine meeting, the first ever held in our new church. We had from 150 to 300 people in attendance at each service. One night the church would not hold the people. We are quite proud of the fact, considering that we had only sixty members, and all the rest were not connected with our church. This shows a widespread in-

terest in our meeting throughout this town. It is true that we did not have a very large number of additions, but our cause in this town has been helped more than figures will show. Brother Elmore preached us a fine series of sermons.—Mark S. Peckham, Sumter, S. Car.

The Foreign Society occupies Thursday, October 13th, at Topeka. This year almost all the time will be occupied by the missionaries. The following fields will be occupied: Africa, China, India and the Philippines. Ten missionaries will speak.

Dr. and Mrs. Paul Wakefield will leave for China, Mrs. G. W. Brown, Miss Stella Franklin and Miss Mary Stanley for India, and Miss Bertha Clawson for Japan before the Topeka Convention, and Dr. and Mrs. W. E. Macklin, Mr. and Mrs. F. E. Meigs, and Mr. and Mrs. R. R. Eldred soon after.

In order to have a great convention one thing is absolutely necessary, that is, a good report. There is ample time yet to finish what we began and to raise the \$400,000 needed. Thus far the receipts are in excess of any previous year. We can easily complete the amount suggested at Pittsburgh last year.

Wisconsin Christian Missionary Convention

Our state convention will be held at Waupun, September 15-18.

Every scattered disciple should try to be there. Entertainment will be free. Write L. L. Mann, Waupun.

The August campaign is doing well. Claire L. Wait is at Sabin with eleven added. P. C. McCallum is at West Lima with two added; A. F. Hunsaker is at Rome with four added; Thompson, the Egyptian, is at Beloit with hope for a new church, and J. P. Wright is at Rockton, where the saloons have been voted out and a church ought to go in. Chas. Musselman will soon begin at Packwaukee.

On September 12, J. A. L. Romig will begin at Ladysmith, and on October 1, Evangelist Hendershot will begin at Viroqua. We expect good results from all these efforts. We will endeavor to follow up in each case with permanent work.

Several have recently made the good confession in the Sunday school at Big Flats.

The work over the state is most encouraging. We need reapers—good, consecrated men. There are souls for hire.

FRANK L. VAN VOORHIS, Cor. Sec'y.
625 S. Quincy St., Green Bay, Wis.

Convention Music at Topeka

The music of the convention will be in charge of Percy Kendall, of Columbus, Indiana, and Mrs. Princess Long, of Long Beach, California. Brother Kendall is not only a fine chorus leader, but is unusually skillful with the cornet, and between the trumpet tones of his voice and that of his instrument, his hands and his horn working together in the rhythmic undulations of inspiring song, the great congregation under his leadership will sway the hearts of all to the influences of the Holy Spirit as the great trees bend under the strength of the tempest.

The mere announcement that Princess Long will be the song-bird of the convention is enough to marshal the entire Pacific slope to the Kansas plains, where they will meet equally ardent admirers in the delegates from other states. We first heard her sing at Omaha, and still the lingering sweetness of the haunting melodies of the King which she sang at that great convention abide with us. Princess in act as well as song, she is greatly beloved by the Brotherhood.

To these must be added a great host of evangelistic singers, who have been singing souls into the kingdom with a sweetness and power which always gives them a great audience whenever they appear at any one of our National Conventions. Their names are too numerous to mention, but they will be present, and you who have longed to hear some special one, whose face has been familiar to you as seen in the reports of great meetings,

will miss this opportunity of a life time if you are not there.

Added to all this great array of musical talent, we are permitted to make the pleasing announcement that this great corps of singers will give a concert the last day of the convention. This fact alone stamps the New Century Convention as one of unique interest.

The local music committee, consisting of Miss Mildred Hazelrigg, Mr. F. F. Dawdy and Mrs. Mattie Howes, are doing everything in their power to make the music a great success. Mrs. Howes is a prominent singer at the First Church, F. F. Dawdy is widely known as a singing evangelist and is also a composer of gospel songs. But the heart and soul of our musical arrangements for the convention is Miss Mildred Hazelrigg, the accomplished daughter of Mrs. Clara Hazelrigg, so notably and lovingly known as one of our great lady evangelists. Miss Hazelrigg is accustomed to the directing of great choruses and is a thoroughly educated musician.

Under the magic of gospel melody, with such leaders in hymns to our Lord, we are assured of a militant, aggressive convention. Great questions will be up for discussion, advance movements are in the air, but the spirit of song is the spirit of Christ and unites men of divergent opinions and cements all hearts.

CHAS. A. FINCH, Secretary.

The Hot Springs (Ark.) Work

The writer has been pastor of this charge since March, and during this period the work has been progressing nicely. Although they had been without a pastor for some time, every department was ready for good, hard work. We are worshiping in the basement of our new building. Lack of funds to complete the building has retarded our progress greatly. The congregation has gone their limit. If every one who reads these lines could realize the burning need of a great, strong congregation of disciples, with a suitable building, to command our rightful prestige in this city, I am sure the many friends of the Hot Springs work would come to the rescue at once.

There have been twenty-five additions since May 1. We are holding up our heads and smiling and working with all our might on the problems that overwhelmingly confront us. Victory is sure. The victory is not promised to the strong, nor to the swift and mighty; but to the true and to the faithful.

We are certainly grateful to all who have helped us to come thus far on our way to victory. The future is bright with promise.

LEON VINCENT STILES, Minister.

Secretary Allen at Beatrice, Neb.

At Beatrice, down on the Big Blue, we had the great pleasure of listening to Sec. E. W. Allen of the Foreign Society a few Sundays ago. Bro. Allen's sermon in the morning was a big, broad, masterly presentation of the missionary gospel. It was one of the strongest sermons we have heard in Beatrice in many a day. In the evening Bro. Allen spoke to an audience of 1,600 people, of all churches of our city, in the regular mid-summer union services on the Central High School Campus, on the subject, "Returns from Foreign Missions." It was a great address on a great occasion. Many people came forward at the close of the service and said it was one of the greatest addresses they had ever heard in Beatrice. The morning sermon had been so well reported by church goers that at night Bro. Allen had bankers, railroad builders, merchants, lawyers, and preachers from all churches as listeners. Words of praise were on every hand. If you want a great address on a great occasion, call on Allen for the "Returns from Foreign Missions."

J. E. DAVIS.

The Maryland Missionary Convention

The Christian Missionary Society of Maryland, Delaware and the District of Columbia, will hold its thirty-third annual convention

at Mountain, Maryland, September 5-8. The program is especially strong on preacher problems. "The Right to be a Preacher," by W. G. Oram; "The Functions of Preaching," by Geo. B. Townsend; "Sources of Power in Preaching," by Clarence H. Poage; "Great Preachers, Their Topics and Texts," by C. C. Waite; "Finding Texts," by W. S. Hoye; "Should the Church Expect the Minister to be Both Preacher and Pastor?" by Peter Ainslie;—all that interspersed with off-hand discussions will surely be worth while for the ministers.

There will be the convention sermon by Francis H. Scott, an address by E. B. Bagby of Fort Smith, Ark., and the president's address by B. A. Abbott.

There will be a helpful Bible-school session with addresses by T. A. Hostetler, L. B. Haskins, John W. Pickering and W. T. Eddingsfield.

The C. W. B. M. will hold its session Wednesday afternoon and there will be addressees by Mrs. Geo. T. Prewitt, Mrs. Josiah H. Shinn, Miss Vinette Schofield, John E. Randall and others.

The Century is under obligations to Mr. Andrew Wilson of Washington, D. C., for a copy of the program.

Letter from the Ohio Secretary

Ten weeks of duty in the work of Secretary of the Ohio Christian Missionary Society have confirmed by close first-hand knowledge what had been a steady conviction throughout my ministry, viz.: that Ohio is a field of the very first importance for aggressive work by the Disciples of Christ.

In some fields we are able to do striking things; in many others a steady, sure growth gives promise of equally gratifying results even if less spectacular.

For the most part, the mission fields now under the management of the society are doing commendable work and making real progress. During his administration, H. Newton Miller succeeded in infusing his spirit of kindness and consecration into all the work of the society. We will be reaping from his sowing for many years to come.

A number of pressing calls for help are upon us just now where an emergency demands vigorous action in a crisis in order to do what will require twenty-five years to do if we do not do it now. Five years of strong support now will save twenty-five years soul-traying endeavor by and by, in two or three strategic centers of influence in the state.

Of thirty-one days from July 15 to August 15, twenty-seven days in whole or in part were spent in the field—a strenuous vacation.

L. A. Warren becomes minister to the Christian Endeavor Mission at Clyde, September 18. The outlook is most encouraging for the work to make substantial advance this year.

J. Wesley Hatcher, of West Liberty, Ky., has been called to the work of our mission in Dayton and hopes to be on the field by October 1.

L. L. Faris has been generously working up Front Rank interests among our Bible schools until Brother Mercer begins his work.

L. I. Mercer will begin his work at State Bible-school Evangelist, September 1. He will spend September with the churches in Greenville and Wellington, building up the Bible-school, holding evangelistic meetings at night and setting the work in order in every needed way.

The band of Disciples at Sidney have maintained a Bible-school for a number of months. E. B. Kemm, of Piqua, giving them some service. The State Board has promised to help these people and our Bible-school Evangelist will go to them in October to transform their Bible-school into a church.

There have been many calls for the services of Brother Mercer, and it is evident that the committee of the Toledo Convention touched a vital need of our Ohio work in providing a man for this type of service.

The schools of the state are responding to the call to support this work. We are hoping to enlist a large percent of all the schools.

T. J. White, our evangelist for Southern Ohio, did yeoman service for the church in

Jackson Center. By working night and day, driving 300 miles in a buggy, he secured funds, paid all bills and reduced the indebtedness to \$1,000, which was secured from the Church Extension Board, thus saving to our cause this \$5,000 property. G. W. Adkins is now serving there as pastor.

In the four days, August 26-29, the secretary will speak seven times at the yearly meeting at Unionport, Jefferson County. This sounds like old times.

The fall round of conventions begins at Macon, August 31, and continues almost incessantly until the end of October.

Sunday, September 4, is to be spent with John Mullen and the First Church, Findlay, dedicating their renewed house of worship.

I. J. CAHILL, Secy.
864 Rose Bldg., Cleveland, O.

Cotner's New Chancellor Speaks

Through the action of the Board of Trustees I have been called to the high position of Chancellor of Cotner University. I enter upon my duties with fear and trembling. The task that lies before me is one of grave responsibility. To the end that my administration may result in all the good possible for Cotner University and the kingdom of God, I call upon God with a faith that will not take no for an answer to give me wisdom and power for the great task. My one aim will be to keep the University loyal to the great head of the church, Jesus Christ. To the members of the Churches of Christ, to whom Cotner University belongs, I shall always look for sympathetic co-operation. I am among you as a servant of Christ to help you in the work that you are doing for him. In return let me ask you to help me build up Cotner University.

First of all, I ask you to remember me and the great educational interests that I am to labor for, daily in your prayers before God.

Secondly, I ask that you give us your boys and girls for our college halls. It is the holiest and most sacred trust that you can place upon us. But, I promise you, that by God's

help, we will prove true to the great charge.

Lastly, we must have your financial support. It will do you good to give this needed support. If you are looking for an investment that will bring in great returns for the kingdom of God, Cotner University offers you an opportunity.

With your prayers, your boys and girls, and your money, together with God, we shall be able to build up a great school.

WILLIAM OESCHGER.

Bethany, Neb.

Dear Henry B. Robison, Ph. D.

The acceptance of the position of dean of the Bible College of Christian University by Dr. Robison at this time is worthy of attention by a brotherhood seeking high ideals in its ministry. A consecrated young man, with practically all the literary and biblical instructions afforded by our own Kentucky University, yet unsatisfied short of a thorough training in one of our larger universities, completing a six years' course leading to the degree of Doctor of Philosophy that he might feel himself measurably qualified to meet the needs of the biblical student of today, now entering upon the leadership of one of the oldest of our institutions of learning, has peculiar significance. Unqualifiedly it marks a stage in the onward progress of our collegiate training. Our colleges are no longer content with the character or methods of two or more decades ago. Not necessarily that the splendid number of our older men, who have so greatly enriched our hearts and lives by their sacrifice and service in teaching, are to be discarded or frowned upon by their younger inheritors, but the day is calling for the best that has been brought forward by young or old, and he who has been unable to embody the best results of truth-seeking of the past and present may reasonably be asked by the live student of the time, Why? If the answer is met by a scorn, or a continuation of outgrown views

and methods, it should excite no surprise that the student should find his way to the school of teaching specialists. This is written with no intent of reflection upon any one of our schools, but rather in appreciation of their efforts to secure such men as are capable and qualified, and capable because qualified, to deal with present day issues by the most effective methods known to exist.

It is felt that this is the spirit which leads in asking Dr. Robison to the deanship of the Bible College at this time, and it is certainly with this spirit that the writer heartily commends Dr. Robison as he enters upon his new tasks. We have been close friends in Kentucky and Chicago as we were passing through similar experiences in college. Though he is the older and more experienced teacher, I know of no one whom I would commend more highly as successor to the work which has consumed my attention the last three years. These have been three precious years of rare and valuable experience, and as I retire to enter upon other educational work, it is with a feeling that my alma mater will continue to be a progressive, safe and practical institution of Christian learning. Should Dean Robison's discreet judgment and broad scholarship be permitted to direct his department, as we have reason to believe it will, we shall expect great things from him and his co-laborers.

CHAS. A. LOCKHART.

Canton, Mo.

Gary, Indiana

In connection with the building up of a strong church body in Gary, Indiana, we are considering building a "downtown" church. Some who are advising us question the wisdom of this. We would like to hear from churches or ministers who are now trying or have tried this plan. Tell us what the advantages were, and what the faults of



DRAKE UNIVERSITY AND CAMPUS

Drake University is twenty-nine years old, has eleven buildings devoted exclusively to school purposes, employs more than 150 instructors, and has an annual attendance of more than 1,800 students. The University is located in the best suburb of "Beautiful Des Moines," with easy access to every point of educational and religious interest in the city. Library facilities are unexcelled in the West, living expenses are moderate and opportunities for remunerative employment are unusually good. School is in session throughout the year.

THE COLLEGE OF THE BIBLE

The Bible College of Drake University was established at the opening of the school in 1881. It is

Free from the limitations of man-made creeds and sectarian domination; has a faculty of earnest scholars, each an expert in some branch of Bible study; maintains that spirit of loyalty to Christ which leaves the mind free to "prove all things and hold fast to that which is good"; has organic union with a large and rapidly growing university and affords an opportunity of hearing in lecture or recital many of the most famous world characters. Des Moines is an educational, artistic, industrial and religious center.

MEDICAL MISSIONARIES

Drake University has more Medical Missionaries in the field than

any other of our schools. No other institution in the Brotherhood offers the advantages to be found at Drake University. The College of Medicine of Drake University is standard by every test applied to such institutions. The training of the medical missionary in the College of Liberal Arts, the College of the Bible and the College of Medicine assures the best preparation for complete service.

Scholarships for Bible College Students

Free scholarships are provided by the university and its friends for all students preparing for the ministry or the mission field.

OTHER COLLEGES

College of Liberal Arts
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College of Education
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For announcement or other information concerning the work of any one of these colleges, address

Drake University, Dept. E, Des Moines, Iowa

this plan. A "downtown" church in this sense is a building that carries with it certain features of self support, like the First Methodist Church in Chicago, with stores below and offices above. I want to hear of churches that have used any part of their building for revenue. It would be good if there should be a broad exchange of opinions on this and it would help not only the Gary congregation, but other churches similarly situated. Please address me at Gary, Ind.

NELSON H. TRIMBLE.

Front Rank Statement

Up to the evening of August 20 there have been issued from the National Bible School and Office eighty front rank certificates as follows: Kentucky, 21; Indiana, 15; Iowa, 11; Oregon, 6; Colorado, 5; Nebraska, 5; Illinois, 5; California, 4; Ohio, 3; District of Columbia, 1; West Virginia, 1; Oklahoma, 1; Pennsylvania, W, 1; Arizona, 1. Total, 80.

The new front rank schools for the week are: Elizabethtown Ky., John W. Boyd; Lagrange, Ky., J. T. Jager; Fairview (Williamstown), Ky., Mrs. Grace Brown; Cantril, Iowa, J. N. Stonebroker; Republic, Iowa, Mrs. Oscar Ransom; Griggsville, Ill., Wm. Brown; Phoenix (First), Ariz., J. M. Stewart; Beaver Falls (First), Pa., Mrs. E. F. Renouf. West Pennsylvania and Arizona have joined the front rank states this week. Which state will be the next? We are slowly climbing to the 1,000 mark by the time of the Topeka convention, but it will certainly mean some hard work during September. If you have your application filled out, send it at once to your state superintendent and get in line with the front rankers.

ROBERT M. HOPKINS,
Bible School Secretary.

Bible College of Missouri Endowment

The readers of the Christian Century will no doubt note with some interest the results obtained during the two years and ten months of my service as Field Representative of the Bible College of Missouri.

Cash	\$ 38,303.50
Notes, Bonds, and Stocks.....	27,336.80
Real Estate	1,925.00
Pledges Collectable	718.75
R. A. Long's Gift.....	53,900.00
 Total	\$122,184.05

Mr. Long did far better than he promised in the beginning. He paid his in cash, and more than he first proposed. He also cashed about \$18,000 of what is represented above as securities so as to meet a condition attaching to one large pledge made towards meeting his proposition. Nevertheless the above mentioned total will undergo some shrinkage. Some of our securities, especially stocks, are not worth their face value on the market.

G. D. EDWARDS.

Appreciation

To the Editors of the Christian Century: Until such time in the near future as it will be possible to reply personally to the many friends of E. W. Darst who have written to express their regard for him and their sympathy for his family, Mrs. Minnie A. Darst and his children, Margaret and Edward, and his son by adoption, Laurence, desire through your columns to thank all who have ministered, in any way, by service or loving message to their comforting and strength. To the churches which have sent memorials, Noblesville, Ind., Everett Berkeley, Cal.—as well as to the churches

of Chicago and San Francisco and others where special memorial services were held, they would also send grateful greetings. Nor will they forget the great kindness of the pastor, G. A. Purvis and members of the Tucson, Arizona Church and the physicians who ministered personally to Mr. Darst, and his family. And to those who reached out fellowship and comfort through their letters to Mr. Darst during his stay in Arizona, which he so ardently hoped to be able to answer himself, his family would wish to express their appreciation.

Gratefully yours,
MRS. E. W. DARST, AND FAMILY.

Home Mission Notes

I. N. McCASH, Sec'y.

"We have six young men, students in the field, and I will give full account of their work at end of their term of service. A rainy summer has hindered work very much, but at East Point, town at edge of Atlanta, we have organized a church with fifty-five members. Brothers Pendleton and Smith, assisted J. W. Walton in this work. Outlook very good now. J. H. Wood, Winder, Ga.

"Our work in British Columbia continues to show steady progress. Our chief difficulties are our scattered memberships—the city is large enough for a dozen instead of one church,—our depressing meeting place, and our distance from others of like faith. But we are strong in confidence in our Lord, in our message, and in the boundless resources of our Master. We all feel that once we can get into a place wherein we may reach the people, we shall have reached the summit of our hill 'difficulty' and be inside of the Land of Promise. N. A. DAVIS, Vancouver, B. C.

A BLOT ON OUR SHIELD

By A. McLean

But a small minority of those who call themselves Christians only give anything to support and to extend the Lord's work. This is a blot on our shield. We claim ten thousand churches and a million and a quarter of members. We should have ten thousand churches and a million and a quarter of members giving for Church Extension on the first Sunday in September, and the same number giving for the other enterprises of the church at other times. The scriptural conception is that each believer is a contributor. Each one is to lay by him in store each week as he may prosper. According as each one has received the gift, he is to minister it as a good steward of the manifold grace of God. Our claim is that we speak where the scriptures speak, and are silent where the scriptures are silent. We say that we take the word of God as our sole rule of faith and practice. In order to make good our high claims, each member should assist to the full measure of his ability. The Board of Church Extension has good reason for amazement when its records show that less than one church in twelve gives to its treasury for the support of the great work committed to its management. This year should witness a marked improvement in this respect. More churches should give, and they should give on a more generous scale. That board should have, within the next two years, a million dollars in its custody, to help struggling churches and to buy lots in desirable locations, and to erect buildings in the cities of the land. It is high time we were tackling the cities in earnest. We have played at the Lord's business far too long. Every minister and every evangelist and elder and deacon should sound the charge and lead off with offerings that will call out worthy offerings from all the people with whom they have to do. There is no church so poor that it cannot make some contribution. The truth is, churches cannot afford not to do their duty. God has promised to honor them that honor Him. He is able to make all grace abound toward us, that we always having all things, may abound in every good work.

Cincinnati, O.

THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ.....
2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship.....
3. To know and to do our duty to others.....
4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS
BEGINNERS			
First Year	4	To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils)—Part I, II, III, IV Ready
Second Year	5		Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV (October, 1910) Ready
PRIMARY			
First Year	6	To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV Ready
Second Year	7 and 8		Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV (October, 1910) Ready
JUNIOR			
First Year	9 and 10	1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong. 4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Lessons prepared by JOSEPHINE L. BALDWIN. Teachers' Text Book—Part I, II, III Pupils' Book for Work and Study—Part I, II, III (With picture supplement)
Second Year	11 and 12		Teachers' Text Book—Part I, II, III, IV Pupils' Book for Work and Study—Part I, II, III, IV (With picture supplement) (October, 1910) Ready
INTERMEDIATE			
First Year	13 to 15	To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral; but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV (With maps)

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